

bottle, and cause it to be respired for a few minutes by a melancholic in whom the disgust of life has produced a tendency to suicide, and in the course of an hour the patient will be emancipated from the influence of his evil spirit, and experience a renewed desire for living.

They who oppose homœopathy should, instead of saying to its advocates, if a single drop of a remedy diluted to a homœopathic extent is capable of retaining still its virtues, then were we to throw one ounce of bark into the lake of Geneva, this would be sufficient to medicate all the inhabitants of the surrounding country; in place, we say, of presenting such an objection to the doctrine, which Hahnemann has really taken up very seriously, and has shown that the terms of the comparison are inexact, they should introduce the homœopathist to a suicidal monomaniac, or present to him a child affected with whooping-cough, and beg him to cure either immediately and radically by means of his homœopathic fractions. In a word, they should say to him, you who are every hour referring to experience in support of your theory, you have now the opportunity to convince us fully of its truth by the test of experience—we abide the result!

In the work before us, Dr. Wolf has exposed in detail the leading inconsistencies and absurdities of homœopathy—displaying in a very happy manner the folly of many of the propositions it embraces, and treating with just severity the trickery to which the apparent success that has heretofore attended it, is mainly to be attributed. To those who desire to obtain with little trouble a knowledge of the leading peculiarities of the doctrine, the exposition of Dr. Wolf will be peculiarly acceptable.

These remarks relate to the work only so far, however, as it professes to be a critique upon the views of the homœopathists; were we to enter into a review of the medical notions occasionally thrown out by the writer, we fear we should be obliged to treat them with nearly as much severity as we have treated those of Hahnemann.

D. F. C.

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XVII. *Instituzioni Patologiche di*, FRANCESCO LUIGI FANZAGO, Professore di Patologia Generale e Speciale, di Medicina Forense, di Pubblica Igiene Nella R. Università di Padova. Tradotte da Luigi Michelotti Dottore in Medicina. Seconda Edizione. Two volumes, 12mo. pp. 205—166. Livorno, 1824. *The Pathological Institutes of F. L. FANZAGO, &c.*

Among the several works on general pathology which have been presented to the public within the last twelve or fifteen years, by the physicians of Italy, that of Professor Fanzago holds a very distinguished rank. And we conceive deservedly so. The author has, it is true, confined his remarks almost exclusively to the general consideration of disease, without reference to the particular portion of the organism in which it occurs, or the important modifications in its various phenomena resulting from the structure, functions, and connexions of the organ principally affected; he has nevertheless, notwithstanding the difficulties which are inseparable from the investigation of morbid action in the abstract, and its tendency to the introduction of hypothetical reasoning, presented a series of highly important pathological deductions, many of which are the more interesting from their intimate connexion with physiology, and their direct practical application.

We confess that from the correctness of some of the professor's opinions we widely dissent, and should be inclined to set down others rather as ingenious surmises, than as legitimate inferences from well-established facts. In the general views he has advanced in relation to morbid action we find, however, much more to praise than to condemn.

Professing to base his pathological deductions strictly upon data drawn from the physiology of the human organism, Professor Fanzago, as may be inferred, is in the correct sense of the term a vitalist—with him all morbid phenomena, however diversified in their character, are produced by a derangement of the natural functions of the several organs of the system. He is an advocate likewise of the doctrine which refers to all diseases a local origin—which teaches, in other words, that disease consists primarily in the modification of the vitality of one or more organs; the general symptoms by which they are in certain cases accompanied being dependent upon, or at least kept up by lesions often of very limited extent.

While we consider these points as essential to a correct system of pathological doctrines, we by no means wish to be understood as admitting a recognition of them to be alone an evidence of its accuracy. In the work before us, many, in our opinion, important errors occur in those details the most intimately connected with the points referred to.

It is not our intention on the present occasion to offer any thing farther than a general notice of the work of Professor Fanzago; to enter into an examination of his doctrines, even of those which may be considered as peculiar to himself, would require more time and space than we can at present afford. We recommend the work, however, to our readers as a very useful and interesting manual of general pathology, and one calculated, in our opinion, to excite them to study the more recent works of the Italian physicians, which, considering their real value, are certainly too much neglected by the members of our profession in this country.

D. F. C.

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XVIII. *Popular Physiology; being a familiar Explanation of the most interesting facts connected with the Structure and Functions of Animals, and particularly of Man, adapted for general readers.* By PERCIVAL B. LORD, M. B., M. R., C. S. of the Bombay Medical Establishment. Published under the direction of the Committee of General Literature and Education, appointed by the Society for promoting Christian knowledge. London, 1834. 12mo. pp. 500.

We view with no little pleasure each new attempt that is made to render popular the study of physiology. In all that relates to his own organization and the vital laws to which it is subjected, every member of the human family has a deep and abiding interest—many of the most pernicious errors and customs of society, in relation to education, dress, occupation, food and drink, and the location and construction of dwellings, as well as to the opinions entertained in regard to the means of preventing and curing diseases, have their rise mainly in an ignorance of the various functions of the living system, the influence which they reciprocally exert upon each other, and the manner in which they are acted upon by external agents. It is at least certain that the errors and customs to which we allude can only be effectually removed, by